

iga THE CHURCH OF ENGLAND

to define what they are is frankly abandoned. If preachers have not yet overtly identified themselves with the view of the natural man, expressed by an eighteenth-century writer in the words, "trade is one thing and religion is another/' they imply a not very Different conclusion by their silence as to the possibility of collisions between them. The characteristic doctrine was one, in fact, which left little room for religious teaching as to economic morality, because it anticipated the theory, later epitomized by Adam Smith in his famous reference to the invisible hand, which saw in economic self-interest the operation of a providential plan. " National commerce, good morals and good government/' wrote Dean Tucker, of whom Warburton unkindly said that religion was his trade, and trade his religion, " are but part of one general scheme, in the designs of Providence."

Naturally, on such a view, it was unnecessary for the Church to insist on commercial morality, since sound morality coincided with commercial wisdom.

The existing order, except in so far as the short-sighted enactments of Governments interfered with it, was the natural order, and the order established by nature was the order established by God. Most educated men, in the middle of the century, would have found their philosophy expressed in the lines of Pope :

Thus God and Nature formed the general
frame.
And bade self-love and social be the same.

Naturally, again, such an attitude precluded
a critical
examination of institutions, and left as the
sphere of
Christian charity only those parts of life
which could
be reserved for philanthropy, precisely
because they
fell outside that larger area of normal
human relations,
in which the promptings of self-interest
provided an
all-sufficient motive and rule of conduct. It
was,
therefore, in the sphere of providing
succour for the
non-combatants and for the wounded, not
in inspiring